CORRESPONDENCE.

Mulberry, Ind.

The good Master is abundantly blessing the brethren in this vicinity. Undoubtedly he is recognizing their labors because souls are turning to Jesus for life and others are beginning to inquire as to what they "must do to be saved?" Three more have been added to the Edna Mills charge. Two by baptism and one by relation. The members seem to have heard the Master's request to work in his vineyard. They are doing nobly by caring for the tender vines, inspiring others to join them in the grand work and thereby are "growing in grace and knowledge of Christ."

The "mists have rolled away" at Edna Mills and the opposition that was once so bitter has yielded at least, in part. Of course our "Cons." brethren do not recognize us but we forgive them, and hope and pray that ere long they will get the "grace of God" in their hearts, which will remove the prejudice and jealousy, which is such a prominent feature of their religion. If once they get the charity that Jesus Christ taught and exemplified stablished in them: Then will they "rejoice evermore" and we can meet and worship at the same time and place. May God speed the day when we will be "all one in Christ our Lord."

Bro. E. B. Shaver you can have my hand on your proposition in last EVANGELIST.

The "sensation" in the last EVANGELIST, caught more than one sucker. It was a good bait and whosoever bit thereat was sure to be landed. No doubt Mr. Warner has made a decided improvement on the good old fashioned "faith cure," I suppose, and would be safe if they use his cure.

With best wishes for the temporal and spiritual success of those who labor in behalf of the cause of Christ. I close, requesting the prayers of the brotherhood that we may continue in God's favor.

E. L. HILDERBRAND.

Dunlap, Ind.

Yesterday we had Thanksgiving services at the Dunlap, Chapel. Elders L. W. Ditch and Plinny Irwin were at the post as usual. After preaching we held a short business meeting which lasted about twenty minutes during that time we raised our quarter of the College money. We also raised $18,00 for communion tables that we purchased recently. We also donated a little of that which ministers frequently stand in need of.

Brother editor I often thought if every class in the Brotherhood would devote twenty minutes to giving one dollar percapita the College debt would be wiped out almost in the twinkling on an eye.

O may the good Lord put it in the hearts of the brethren and sisters to do so at once. No one will feel the poorer for doing so.

N. A. FRAME.

Elkhart, Ind.

Church Government.

BY JOHN CULP.

The Scriptures do not sustain excommunication.

In the following we examine passages of Scripture that seem to sustain a doctrine of expelling church members, and show how they do not sustain such a doctrine, and thereby produce additional proof against the erroneous idea that such church power is church government.

"Therefore put away from among yourselves that wicked person." 1 Cor. 5: 13.

This Scripture emphatically says to put men out of church fellowship; but we as emphatically declare that the cause for this expression of the apostle was immoral and criminal conduct, which cases we excepted. And any one who needs to be convinced of this needs only to read the chapter in which the expression occurs.

In addition to the crime of fornication as noticed here, the Apostle in treating this subject names other immoral conduct for which men who are called brethren may be rejected from fellowship, vis., "or covetous, or an idolator, or a railer, or a drunkard, or an extortioner."—verse 11.

2 Thess. 3: 6. Authorizes the brethren to withdraw "from every brother that walketh disorderly and not after the tradition he received of us."

Note here the difference in the disorderly, described here and that one described in our first passage. The disorderly under consideration are retained as brethren (verse 15) and the thing, it seems, that they were disorderly in, was idleness and would not work at all. And it seems that the Apostles commanded that those who did "not work neither should they eat, verse 9, 10, 11. And in verses 14, 15, these idlers and busy bodies were to be noted and have no company with them in order that they may be ashamed, but not expel them which would irritate them and perhaps make them enemies, for such are not to be counted as enemies, but should be admonished as brethren. Another case of the same kind, which is to be treated likewise, is referred to in 1 Tim. 6: 5. The treatment of all of those is illustrated in the following case: In Bro A's church there are half a dozen brethren who believe and defend the doctrine of the church and want to be with the church, but they will not work, and expect to eat at the expense of the public. Now there has been much dissatisfaction about the disorderly conduct of these, and they also have often been admonished and the church finally decided that if any would not work they should not eat. But still they would eat in spite of any such decision. Now what is the church to do in the case? Simply every member to avoid them,—dodge them even in public and keep no company with them that they "may be ashamed" of themselves—verse 14. But now notice, they did not count them as enemies and when these brethren began to take the hint, and make inquiry as to what was the matter they told them and admonished them as brethren.

There is a wide difference between these cases and excommunication on the authority of some man-made decision where the Scriptures are silent. And therefore they must not refer us to these Scriptures for that kind of church government.

"A man that is an heretic, after the first and second admonition reject"—Titus 3: 10.

The cause that is referred to here, and which gives us authority to reject or expel from the fellowship of the church is criminal—purely criminal, and one that may be perceived as such by the weakest member of the church.

We all know that it is a crime to make a division by rebellion in any of the powers of this world; how much more should it be considered a crime to make a division in the kingdom of Christ. But let us be slow now in basing the charge of division. Let us see by an illustration what it takes to constitute the crime of division.

There was a great division in this country about twenty-five years ago about slavery and in which slavery was abolished as a remedy, and slavery was considered the cause. Was it the cause? Not directly! But the direct cause was in the attempt to divide the government on it. The proof of this is manifest when we say to you that it never was considered disloyal to the government to argue that the slaves of the south had better not be freed. It is even not considered so now were we to argue it in the strongest terms.

And so we argue in respect to the heretic in the church under consideration. The act of division is not chargeable until the heretic pssses around a paper for signers, or otherwise gets members of the church to argue in a division on subjects that do not come under the head of immoral or criminal conduct. Romans 16: 19, where it speaks of those who cause division also comes under this our third passage.

Warrensburg, Md.

The Two Covenants, the Old and the New.

"Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bond maid the other by a free woman. But he who was of the bond woman was born after the flesh; but he of the free woman was by promise. Which thing are an allegory: for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Ager. For this Ager is Mount Sinai in Arabia and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free which is the mother of us all. For it is written rejoice, thou barren that bearest not, break forth and cry, thou that travailest not for the desolate hath many more children then she which a husband. Now we brethren as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the Scripture. Cast out the bond woman and her son for the son of the bond woman shall not be heir with the son of the free woman. So then brethren we are not children of the bond woman, but of the free," Gal. 4: 21, 31.

In the first place observe that the law and the covenant at Sinai are considered one and the same being under the law verse 21, and being under the covenant in the allegory are considered by the Apostle as the same circumstance. Abraham's two wives Hager and Sarah represent the two covenants, the old and the new "for these are the two covenants."

Ishmael and Isaac resembles—the people under the two covenants. Ishmael the son of the bond maid was born a slave; for a slave gendereth to bondage or bringeth forth slaves not free men. So did the old covenant compared to Hager, which is one of the names of Mount Sinai in Arabia. Hager resembles the three present, Jerusalem or Jewish church which was in bondage under the law. Isaac the son of the free woman, resembles the people under the covenant, which is called the Jerusalem above, because proclaimed from heaven by Him who spoke as never man spake.

As Ishmael was brought forth in the natural or ordinary means he denotes the natural descendants of Abraham who lived under the old covenant and constituted the Jewish visible church. But Isaac was brought forth by supernatural means by faith in God's promises when the bodies of his parents were as to his production, as good as dead by the supernatural agency of Divine power. He fitly denotes the members of the Christian church which are not by natural generation, as the Jewish church was. The children of the *deserted* woman Sarah whose husband deserted her and associated with Hager are declared to be more numerous then the children of Hager who possessed the husband by the deserted Sarah. The Apostle then argues that the spiritual seed or children of Abraham by faith born like Isaac would be more numerous then his natural seed. And as Ishmael the child of the flesh persecuted him that was born after the Spirit, even so it is now. So the Jews, the natural descendants of Abraham and those who plead for church membership on the same ground of natural birth, then, and since, and now persecute some times by reviling in time past by sword and faggot, those who have been born of the free woman or the children of faith, the sons of the new covenant. But what saith the Scriptures—what did Sarah say? CAST OUT the bond woman. Is that all? No.

CAST OUT the son of Hager also the people of the old covenant.

Ishmael denotes all that are merely the children of the flesh. *Cast out the bond maid and her son Ishmael.* For what reason? Because it is decreed of heaven, it is declared by God himself that the bond woman, the people of the old covenant shall not be members of the new covenant, shall not be heirs of the inheritance with the sons of the free woman the people who are sons of Jerusalem which is above the mother of all true believers.

Ishmael, was the figurative representative of the natural seed of believers cast out! Out of the house of Abraham. He was once a member of Abraham's house. But now he must be cast out forever. And that merely for a figure of the casting off of the old covenant, and the casting out of the natural seed from the church.

The last thought we shall offer in this paragraph is this, glorious truth, last verse "so then brethren we are not children of the bond maid, but of the free woman." Consequently heirs with Isaac. Heirs with Christ of an inheritance incorruptible and unfailing. We believers are all children of promise. Sons and daughters of the Jerusalem which is above, not of her in bondage with her children. Rejoice Christians, the children of the promise are counted for the seed. Jerusalem is our heavenly city and the Canaan where the tree of life immortal blooms is our inheritance forever. Are we the citizens of the Jerusalem from above? Have we been born into her? Born from above? Born of water and of the Spirit? Do we possess the Spirit of her heavenly inheritance? How great the responsibility of such. To show forth the praise of Christ Jesus our Lord. And to display the Spirit of love and harmony toward all the citizens and to yield loyal subjection and hearty obedience to Christ the rightful Lord and King. Unlike the earthly Jerusalem, she shall never become a prey to her enemies. Her walls shall never be cast down, nor her streets become waste. "The gates of hell shall never prevail against her."

J. NICHOLSON.

Beatrice, Neb.